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SOCIAL ACTION

VOL. 3 No 8

NOVEMBER 1953

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HERE AND THERE

Factotum ?

In democracies, a minister is the servant of the people. Usually his service is distinctly selective but India's Prime Minister is being turned into a factotum. He is called upon to do everything, and without him nothing is done of what is done. He is requested to open scientific research institute and village school, inaugurate thermo-plant and solar cooker, launch ship and toy-plane, bless new states, dairy-farms, and what not. He is asked to repair everything that goes wrong and settle everything that is difficult: state differences, party disputes, family quarrels, famines, scarcities, shortages, etc. In a country of India's size and complexity, it would overtax the competence and staying power of a superman.

Recently matters grew worse and he was requested to play the magician. Hardly had he admonished some people who touched his feet to correct their etiquette and to walk with an erect backbone, that a deputation of hunchbacks decided to approach him for suitable redress.

Everything is referred to him, anything is expected from him. Which goes against his deepest wish. For as a good democrat, Mr. Nehru has no desire to be idol, dictator or magician. He wants each and everyone to stand on his

own, to be as independent as possible, to strive after self-realisation through self-determination and self-help. But democracy is a style of life that is hard to acquire.

Cricket in Politics

It was a novel idea to organise a cricket game among our parliamentarians. It would be a superb plan to have another among the parliamentarians of India and Pakistan. Who knows, one day, the idea might be taken up at the U.N.O., were it only to swell the betting-taxes of undeveloped countries or to soothe the savage breasts among nations.

Cricket brings out a man's characteristics, not only his conviviality during the interval, but his reliability as a partner. In the Delhi game, an incident was symbolical. The Prime Minister had taken as batting partner Mr. Gopalan, the Communist leader, but at the crucial moment Gopalan failed to complete the run Mr. Nehru had easily completed. Our Prime Minister should take the leisure of reminiscing over his Harrow days; he would avoid the harrowing experience of unreliable partners.

Is It Cricket?

After a meeting of the Congress Working Committee, Mr. Nehru, in his private capacity, wrote a letter to one hundred and two princes, advising them to "accept" a "voluntary" cut in their privy purses. The yearly payment (some five crores) was the price agreed upon with the princes for their surrender of powers. In view of the economic and political benefits secured by the integration of the country it was a price low enough; the more so that it was to be limited to their own lifetime. Sardar Patel, the great engineer of national integration, had given his word that the commitments would be honoured as faithfully as the commitments to Britain.

As Mr. V. P. Menon wrote recently, "Viewed from the point of view of contractual obligations or of the Indian

nation's code of honour or from the fundamental rights included in the Constitution, the guarantees extended whether by way of privy purses or exemptions from income-tax have to be honoured." We do not fancy our princes to "accept" "voluntary" cuts. Then what? Is government not going to play the game? And if so, what of the other guarantees in the Constitution?

Secular Impartiality

The Madhya Bharat Assembly was at its liveliest when discussing missionaries among the Bhils. The Hindu Sabha urged that a committee be formed to examine missionary illegal allurements, improper influences and unfair proselytizing. The government benches retorted that Hindu contractors were ill-treating Harijans and Adibasis and driving them to the mission stations.

The motion was talked out. A secular solution, however, was indicated: a committee of non-Hindus and non-Christians investigating the improper pressure for or against conversion. In a secular state, economic, social or political pressure in matters of religion should be either ignored or tested both ways.

In Madhya Pradesh, things are no better. The famous Enquiry Commission has not yet started work, and the ancient Conversion Acts of the Ruling Chiefs are still in force. The motives of conversion must be assessed and judged by the police, and the psychoanalytical methods in mofussil thanas are well known. When will our legislators admit that the State is incompetent in the matter of conversion, most particularly a State deliberately secular?

A. L.

THE STORY OF A MEDICAL VAN

Mangalore is the hub of the social movement in South Canara. Most of the social service available in this well-shaded city is due to private initiative, and the Medical Van which makes the regular round of factories and slums is an original creation of civic minded volunteers. Its story might not have been written had not the Health Ministry of Delhi called for a report, from which the following notes were taken.

The Medical Van is one of the effective weapons of the Employer-Labour Liaison Committee to combat disease and unrest. It has had a run of only ten months, but its story is worth telling, for what was done in Mangalore can be easily repeated in many towns. The Employer-Labour Liaison Committee came into existence when prominent social workers met to discuss suitable measures to stop a paralysing strike of the dock-workers. The modicum of success it had on that occasion and the light which discussions had thrown on labour problems and their solution decided the social workers to set up a permanent organisation to look after the welfare of the city labour.

Labour we considered was under bad leadership ; labour, had its own grievances many of which could not be satisfactorily solved by Labour and Employers but needed state intervention and public opinion and co-operation. The labour class moreover is identified with the class of the poor and the solution of the labour problem is tantamount to a large extent to the solution of poverty. On the solution of the labour problem in these disturbed times, depends the stability of society and the welfare of the State. Goodwill of the employers, state legislation, co-operation of the public are all needed for the furtherance of the object detailed above.

Hence the nature of the composition of our organisation appropriately called the Employer-Labour Liaison Committee. It consists of seasoned social workers, junior members that desire to be trained and to work as volunteers, members of the state and central legislatures. Hence the desire to get governmental and public bodies interested in our work, e.g., the Community Project department, Health Ministry, Government of India, the Municipality and the District Board, the Social Service Organisations of schools and colleges. Hence the large effort made to get the public interested in our work and render help.

The objects and ideals are many; but the obstacles though few are hard to surmount. Labour has built round itself an iron curtain of suspicion and hatred towards all those who do not belong to their class. How to get access to them, how to soften them and win them? That was the problem that confronted us from the very start and racked our brains. On analysis we found out that Labour could be made accessible by the solution of two outstanding problems — that of housing and medical relief. Medical relief according to us was the one which was more urgent and less difficult to be achieved. From the statistics furnished by the Inquiry Committee, which were placed before you at a former meeting, you found that 40% of organized labour, totalling 20,000 come from the adjacent villages, where there is no satisfactory provision for medical aid. Again, cashew and coffee curing works employing as they do women workers create a further obstacle in the matter of governmental medical relief already in existence. Mothers of families, in practice, have no leisure to seek aid from dispensaries, whether for themselves or for their children. In general factory workers cannot afford to lose their day or part of the day in queuing at dispensaries especially if the treatment is a prolonged one. Putting all these aspects of the problem together we were persuaded that the running of a Mobile Medical Unit, while meeting a need of the workers, would bring us into friendly touch with them and win their sympathy and confidence. This

was the background of the starting of our Mobile Medical Service.

The next step was the turning our objective to reality. We approached M. V. S. Kudva, Managing Director of the C. P. C. Company. Could he not donate a vehicle not too useful for his service, but which we could recondition, adapt and equip for our purpose? He was most responsive; he gave us a small sized bus, in tolerably good order which we tugged to a benevolent workshop; the social-minded Manager did the rest.

It remained for us to work out details the most important being the gathering of funds. In this connection we called at least three meetings, one of the General Body and two of the Executive Committee. The burden of collection fell mostly on the President and Secretary, both of whom agreed to live on a hand-to-mouth basis—that is to say to collect enough funds for immediate expenses for the purchase of medicine, cost of petrol, pay for the driver, etc. In practice they have succeeded to get enough money for the month ahead and thus several months have passed. The Total has been Rs. 2,942-15-2. But this will not give a correct estimate of the aid gathered. Much of it has been in kind: from whole-sale and retail dealers, from rice merchants, from Chemist firms, from Religious Congregations, from private individuals, etc. By way of illustration it is refreshing to note that one sick lady parted with some of her limited stock of drugs, because, she said, the poorer are in greater need. Of her it may be said, "Of her little she gave much". We boldly, at the very inception of our service, appealed to the Headquarters of the Red Cross Organization in Delhi and we met with a ready response and they have sent us a plentiful supply of most useful medicines of which we are already making a very good use. The widow of a diseased doctor also handed us the stock of medicines that was left over. The Canara Medical Supplies too gave us a large measure of reduction with the result that the payments made to them came to Rs. 527-10-6. We would be

wanting in gratitude if we do not put on record the silent generosity of the Honorary Doctors who have brought from their own dispensaries such medicines as were not stocked in our Medical Van.

We thought that the task of securing the services of honorary doctors would be a difficult one. We were mistaken. We underestimated the social sense of those practising the healing art. We have five honorary doctors on our staff of whom one is a lady doctor, and of the total number, three have been most regular and have gone all out to maintain the Service at its highest. They are Doctors Giridhara Rao, U.P., Mallya and Nagappa Alva. We also secured the services of three qualified nurses with valuable experience. To help them there is yet another nurse who when the Van returns late in the evening and before it starts early morning, washes the bottles, compounds the mixtures and keeps everything ready for the Good Samaritan work. To help the doctors and nurses in their rounds of visits to slum and factory areas, there are two lady workers who maintain the registers, gather the workers and do other useful work. There are also young men of the Social Service Leagues of our local colleges who by turn take their place in the medical Van and do work which would otherwise be called menial, as fetching water, cleaning basins and bowls, and carrying patients when necessary to the Van for treatment.

The Mobile Medical Service Unit was opened by Mr. C. A. Ramakrishnan, I.C.S., Collector of South Canara, on March the 5th. The members of the servicing staff along with the Executive of the Liaison Committee and some well-wishers accompanied him to some fifteen factories. At every factory the workers were gathered and the purpose of the New Service was explained to them in a few minutes. It was encouraging that with hardly any exception the workers gave us a patient hearing and they seemed pleased with this gesture of sympathy towards them. We are most grateful to Mr. Ramakrishnan for his hearty support of our undertaking. Physically, the three hours we spent in visiting

the factories and repeating the programme must have been exhausting. But he said it was heartening. He was pleased with the tempo of public interest in social problems.

The regular service was commenced on March the 7th and it has been carried on without a break every day of the week except Sunday. We are operating in the Hoige Bazaar and Bolar areas where tile factories are located and round which are the slum areas given the dignified name of Labour Colonies. We have therefore the opportunity of attending both to the workmen and their families. For the first few days we visited individual factories in order to accustom the workers to our Service. The response encouraging at first, slackened at a later stage owing to Communist opposition. But we patiently persisted and were rewarded for it. Workmen, their wives and children are now coming in large numbers. The Doctors examine them, prescribe medicines for them, the nurses dress their wounds and give the mixtures and drugs for the next three days — all free. In addition soap, rice or some other nutrition is given according to the nature of the complaint and the need of the person. We have now divided the factories and slum areas into three zones and we visit each zone twice a week. Patients that need prolonged treatment or are in need of surgical aid are removed to the Government Hospital.

The Medical Van has become fairly wide known now. We may cite two instances :—One early morning a request came to convey a destitute cripple in a dying condition to the hospital. Without delay the van proceeded to the place and in a stretcher removed the patient to the Van and thence to the hospital. Again on the 14th of May, late at night word came to the Secretary that a poor man was seriously down with pneumonia in the Omzoor village about 13 miles from Mangalore. His son was in the Bondel village and his presence too was urgently prayed for. Without delay again the van with volunteers was sent to the Bondel village to fetch the son and thence it proceeded to Omzoor and halted on the road side. The volunteers with the stretcher crossed fields and hills to a distance of three miles,

brought the patient in the stretcher, put him in the Van and got him admitted by 5 o'clock the next morning. He has recovered as also that destitute cripple. These are indeed landmarks in the journey we have just begun. If a rich man can regain health with the help of money, a poor man ought to do so if we realize our social responsibility.

During the three months we have been operating we have treated in all 3,641 patients, including men, women and children. But we are not satisfied. We have as yet attended to but a small section of factory workers. We have still the Booloor, Kudroli, Konchadi and Kulshekar areas to attend to. We have the adjacent villages from which labour is drawn. We have yet to treat satisfactorily T.B. and Filarial cases. But this far from frightening or deterring us is a source of encouragement. The small amount of balance will dwindle away in the month of June after we have paid the many bills which we have kept pending. But with God's Providence we have been able to carry on month by month. Though the extension of the programme implies multiplying the cost three or four-fold, there are encouraging signs in the horizon. From far away Delhi the Hon'ble Minister for Health has proffered help. The Red Cross Society which has already helped us will continue to extend to us a helping hand. The local public have been responsive. What is needed is to approach them individually and patiently explain the usefulness of the scheme. We are looking forward to the day when not only the town and the adjacent villages but the whole district of South Canara will have a Medical service for the poor. It may be an ideal but it is worth attempting. If the educated public could give even a part of their leisure for social service, if the rich could reserve only a fraction of their money they spend on luxuries, this would be a different world. We started our struggle for national independence with high ideals and now that we have achieved it, it would be fatal on our part to bury those ideals. It is certainly necessary that we resuscitate those ideals for the Social Rehabilitation of India.

W. F. Sequeira.

THE QUEST FOR AN IDEOLOGY

(Continued)

Personalism

The word person is not a new word, but the expression 'personalism' is certainly of recent origin.¹ It is meant to indicate a philosophy that draws its inspiration from the notion of person, and tends to build up its whole system on the basis of this underlying idea. It attempts to supply the missing metaphysical ideology on which our democratic institutions should be erected, if they are to escape destruction. The concept of the human person is certainly not new, since even the Greeks spoke of the high virtues to be cultivated by the individual person in accordance with the dignity of his nature. Of course the idea was worked out fully in Christianity, when the Christian philosophers dealt with the nature of God, Christ and Man. But in the past three centuries the notion of the person has either been completely relegated to the background in socio-economic systems like Marxism and Nazism where the State assumes complete control of the individual, or else slurred over in democratic systems where the individual is respected only on the day on which he casts his vote.

Personalism strives to bring out the value of the individual in the full light of day, so that all our social institutions may be orientated the right way in order to safeguard as far as possible personal dignity, freedom and way of life. Personalism holds that we are living in a universe of persons, of free and creative beings. But wherever there is freedom and choice, there enters an element of unpredictability into all our conclusions in regard to personal behaviour. Nor can we define the person in the way we define things exterior to us. The person is of our substance and we are fashioning it all the time from within. But there are

¹ *Personalism*, by Emmanuel Mounier, Routledge, London.

certain broad lines of development in the notion of personality which will serve to clarify the issue.

What am I?

I am a person. Every person is a centre of a multiplicity of relations. The strange thing about me is that I come to know myself only through my knowledge of others. It is only in the act of knowing something that I find myself thinking about an object and so I know myself as a thinking subject. But as I gradually get to know more and more about the world around me and consequently more and more about myself, I find that I am a being doomed to suffering and contradiction. I can find satisfaction neither in myself nor in the things around me. I find myself essentially a limited being, a dependent being. I long for happiness, but in vain. This desire is an active desire, an energetic desire. The Augustinian reflection comes back vividly to my mind when I ponder over the tragedy of my existence. "O Lord, Thou hast made our hearts for Thee, and they will never find rest, until they rest in Thee."

As a related being, I am linked with three spheres; the exterior world, the world of men, and God. I can distinguish myself from the exterior world quite easily. I know that I exist in time; my study of history and the daily events of life teach me so. More important than the exterior world of things in relation to me is the world of men. I am born and bred in a family, and spend my life in society, which is made up of a variety of associations catering for all my various needs. But in society while there is co-operation, there is also conflict, due to the fact that all men live in a state of tension. Men are torn by opposing forces of good and evil; tempted to evil, a man must persevere in good. While he realises he is imperfect, he must strive to be perfect. Impelled to disunity, a man must strive to unify himself. The great difficulties in the path of man lie in the twin forces of sex and pride that torture him unceasingly.

To yield to one's egoism, to satisfy one's sex or pride despoils personality. On the contrary by voluntary consent

and adherence to the law of God and its corresponding controls in social life, a man can expand his personality. As the Gospel says, one saves one's life by losing it. The true existence of the person is founded on renunciation. Man is invited to a make an effort to build up his personality, to expand his personality, to grow mature. He must pass from anarchy to organised living, from disequilibrium to equilibrium, from slavery to real liberty.

Christianity and the person

The teaching of Christ stresses the value and the dignity of the person because the person draws its existence from the love of an omnipotent God, who created it out of nothing, and from a pure motive of benevolence. The person is meant for a very high destiny, the enjoyment of the eternal companionship of its Creator. The Creator Himself is not a blind fate, but a person. The purpose of human existence during this life is to achieve the end for which it was created. This the person will only be able to do by a profound change of heart so as to permit the divinity to take possession of his soul. With the divine grace he will be able to overcome his natural difficulties, and expand his personality and fit it for its eternal destiny.

Man is freely called to achieve this transformation of himself, this preparation for eternal bliss. He is essentially a free being. In a sense he is an absolute, since together with his Creator, he is the maker of his own destiny, the captain of his own soul. And he achieves his destiny through his social life here on earth with other men.

The Modern Conception

According to the modern conception, freedom is the essential mark of personality, the freedom to choose, the freedom to do what you ought to do. Even in respect of obeying a command, there can be freedom. The command can be freely obeyed only by a person. But unfortunately the liberty of the individual has often been misconstrued. The term has been torn out of its context. Thus the liberty

of man, his sense of freedom, his distinctive individuality, and his rights as an individual, have all received close attention in the 'Laissez Faire' system. The idea of the individual's right was stressed at the expense of his social duties. The result was that the sense of the community and of human solidarity was lost completely. Men became selfish and egoistic in the extreme. A violent reaction in the shape of Marxism ensued. But the great error of the Marxists has been to subordinate the individual almost completely to the collectivity. The liberty of the individual was lost sight of in the desire to achieve the common good. His freedom was curtailed to such an extent that he now became the prisoner of the omni-competent state. He lost his own identity in the life of the collectivity. Personalism strives to re-capture the notion of human liberty and to give it full recognition. But at the same time it does not deny the obligations to society that every person is apt to forget so easily.

Personalist Universe

The Personalist accepts a universe in which both matter and spirit are to be found. He further accepts that in man alone, matter and spirit are closely conjoined in a single unity. Therefore when prescribing for man both realities must be taken into consideration. To concentrate on one at the expense of the other will lead to disastrous consequences. Nor is matter to be considered as intrinsically evil, though it often becomes the occasion of a man's moral undoing. Even poverty, like riches, can ruin men. However man does transcend matter. He is free, he is not tied up to a rigid determinism which binds his spirit. At the same time, he is an embodied spirit, and matter for him is real. It is this sense of realism that characterizes Personalism.

Individualism

The person is not merely an individual. The individual is one of a species. But the person is a whole by himself, a

distinct unity with a distinct finality. He can never be subordinated completely to the good of the entire species. He belongs to the species, yet he transcends the species. In reality man always seems to be at war with man. Modern existentialists like Heidegger and Sartre focus much attention in their philosophies on this factor of hate and enmity among men, but men are naturally social animals, meant to communicate with each other. Men need society and are deeply influenced by the behaviour and the mentality of their fellow-men. Men are so made that together with others they form society, sustain its organisation, create its traditions. The more a person goes out of himself, the more does he realise himself. Sympathy, generosity, the giving of oneself, expand and build up the person. There is nothing so invincible as love ; nothing so fulfilling.

There is thus a world of persons, each independent and absolute, but this does not deny the unity of mankind ; all the individuals of the race share in some mysterious manner the successes and the failures of mankind. Indeed this notion of a single humanity is at the basis of every discussion on the equality of man.

Inner Life

Personalism cannot forget the riches of the inner life of man, riches that are only experienced when a man withdraws himself from the bustle of life into the inner sanctuary of his soul. To keep oneself too absorbed in exterior things is to depersonalize oneself. All the same, social existence has its limits. Beyond its frontiers lie the private individual existence of every man, that is his sole preserve and that of his Maker.

The Outer Circle

Unlike the individual, the person cannot be merged into the collectivity. It is ringed by an outer circle of defence against the cruel advance of those who could encroach on its privacy and absorb it. One area of personality is taken

up with the defence of its rights as a person. It is not necessary for the person to be an outstanding superman of the Nietzschean type. Every single person, whatever its capabilities forms a centre of opposition, of force against the inroads of surrounding ambitions. There is nothing wrong in this since life is a struggle; and all struggle signifies violence. Fortitude is the great moral virtue that should be the prized possession of every person. The rights of the person, such as his liberty to speak, write and act, to lead a private life of his own, to receive just treatment from the state, to obtain education and the opportunity of earning his living in a human manner; all these rights make the person a conspicuous entity out of the common run, and raise it to a very high level of importance.

Freedom

We have already spoken of freedom as the specific characteristic of the person. It pertains to the very essence of the person to be free. All personal action and therefore responsible action implies freedom. This is a fundamental postulate of personalist philosophy. It rejects determinism entirely. Men are the captains of their souls, the makers of their own destiny. Men must act, and in order to act must be free. All existence is active in one way or another. Freedom to act is thus a cornerstone of personalism.

Social Order

Finally it is on the basis of the right notion of the person that the new social structure must be built. Both the family and the state are by their very nature meant to serve the needs of the person. The state in particular is for the person, not the person for the state. At the same time, since the person is an embodied spirit, the total reality, both body and spirit, should be taken into consideration when prescribing for improvement in social conditions. To neglect the material at the expense of the spiritual will only result in frustration and ultimately in revolution. Economics is as important in this matter as religion. Neither can be neglec-

ted. It is only by catering for both aspects of a single reality that we can hope for the satisfaction of human desire and the possibility of human progress and personal advancement in a very imperfect world.

Conclusion

From all that has been said, the important bearing of the personalist outlook on practical life, should be immediately evident. On a variety of issues, an adequate concept of the person is necessary to determine the angle of approach and the kind of solution one could give to every human problem. Take the case of the employer-employee relationship, which is so often marred by human passion and human hate. Or that of the relation between the citizen and the state. The personalist metaphysics provides the right balance required to prevent conflict and ensure co-operation between the two sides. Indeed all communication between men should be imbued with the same fundamental outlook on the human person. This should form the accepted complex data in any attempt to build up the right kind of political ideology and its corresponding social institutions.

Are men's minds groping towards such a desirable goal? Two world wars, the horrors of the totalitarian regimes, and the failures of agnostic democracy, have made men realise that they must pivot all their schemes of decent human living on a correct evaluation of the human person. The International Committee set up by the U.N. for the Declaration of Human Rights is a bold, if belated, attempt to understand man and the deep necessities of his nature. Once these rights have been admitted by all nations, the moulding of political and social institutions to give them embodiment will gradually be achieved. As a matter of fact the various declarations of rights contained in the constitutions of several states are really meant to ensure and safeguard the privileges of every citizen in his capacity of being a human person. But the term 'person' is still only a vague concept. It needs to be given its full connotation in our

modern world of growing state power. Even the mention of the term however and the importance attached to it in recent years are welcome indications of how gradually, yet steadily men are advancing towards the goal of a Personalist Society.

A. Fonseca.

THE PRODUCER'S REHABILITATION

Social sciences which have to face many ugly facts do not feel shy of ugly words. Possibly the ugliest is one which has become usual : de-personalisation. It indicates the debasing of man, his being shorn of rights and liberty, enslaved, treated like chattels, profitable goods, marketable commodities. This vicious phenomenon happens in totalitarian dictatorships, it happens in economic liberalism, and what is more unexpected and more ominous, common parlance takes the fact for granted. Not only capitalists but well-meaning democrats unblushingly talk about labour market, factory hands, labour turnover, etc. It all looks as if a manual worker had lost his soul, and as if everybody was resigned to take him as a machine, a machine attached to other machines, made as neatly automatic as possible, with gestures commanded by mechanical gadgets, with a rhythm of movements in unison with fellow-cogwheels and with a productivity regulated to a nicety. No individuality, no initiative, no dignity in his task.

Results : no interest in the work, no satisfaction in production, industrial fatigue, unrelieved boredom, atrophy, moral shrinking, disgust, despair ; a robot, a cogwheel, a degraded, mutilated animal. Socially speaking, as Auguste Comte already noted, the proletrarian is cut off from the en-

terprise ; he is camping in a factory as a nomad in the desert. It is no home to him, it is a hell.

As Mr. Cabault wrote,¹ "the evil of the labour world is not only a matter of money ; it is above all else the question of a human vocation that has been wrecked, a call to creative work, a call to greatness through progressive development." Undoubtedly material conditions are vital for a workman as for anybody else ; but this, when it is attended to, is regarded as a requisite for quantitative production. Salaries are given by employer to keep his human tools in good condition. Salaries are claimed by the worker and urged by social reformers to provide for his needs as a consumer, and they are supposed to give him a choice over a range of commodities and so to provide him with the whole amount of liberty and dignity he needs and wants. But liberty and dignity should be claimed and given him not only as a consumer but also as a producer. They are not less involved in the process of production.

It is amazing that in our highly technical age capitalists, managers, engineers are keen on knowing everything possible about materials, machines and tools ; they know or try to know all they can about coal, water, ore, about hammer, chisel, gadgets, machines and machinery ; they know or seek to adapt themselves and their inventions to the characteristics of each and every material and tool, to submit to all the peculiarities of elements, to treat iron as iron, wood as wood, steel as steel, etc., but they never, except lately, guessed that they should treat man as man. They even attempted to make him as little human as possible, to reduce the share of his mind and will to a minimum and to turn him into a subservient automaton. Mr. David E. Lilienthal might advance that Big Business is a "social institution that promotes human freedom and individuals," but he limited the range of liberty to the economic choices of a consumer and had nothing to mention about the dignity and liberty of the

¹ *Revue de l'Action Populaire*, April 1951.

producer. And so the process goes on merrily ; matter enters the factory and comes out ennobled ; man enters and comes out stunted. The stunting could not go on indefinitely ; the inner spring of the worker's soul could not be compressed beyond all limits, and social reformers, workers themselves, have at last come to realise the sub-human or inhuman character of their daily task. The growth of self-consciousness has brought about the revolt against conditions of work. Workmen claim not only better wages for their consumption needs ; they claim a new style and tone of work for the sake of their dignity as producers. It is not a Marxist rebellion, it is a humanist revolt.

The labour problem will not be solved with better wages, not even with living family wages. It demands a heightening of the human aspect in the productive processes. It is high time it should receive attention in India. In Europe and America it took time to mature and to be faced on a wide scale. India need not take the same time ; as she is profiting by foreign discoveries and inventions, she should benefit by foreign experience and reform on the very threshold of her industrialisation. Centuries of oppression failed to kill the human soul, even in the lowliest of the classes, among which unskilled and semi-skilled labour is recruited ; but the damage is deep enough and it would be criminal to delay the remedy. The remedy lies in discovering and tapping all the sources of interest labourers can have in their work, to kindle in them a human interest parallel to the employer's interest and to integrate labour into the economic concern. Both employer and worker are authentic children of Adam and Eve and all seek three kinds of satisfactions in their life. They must meet their material requirements, their mental ambitions (technical labour), their spiritual aspirations which go with their own standard and which may be most keenly felt by the poor and lowly. The style, manner and tone of production have as much humanist value as the level of consumption. Humanizing pro-

duction can transform the worker's life since two-thirds of his waking hours are absorbed in factory interests.

Employer and employee are made of the same clay and have similar reactions when placed in similar conditions. As a young French employer remarked, "we must try and find a rational and healthy equilibrium between all the forces and tendencies which are at play in a business and integrate them into a united hierarchy."²

This search for a desirable integration is a well marked effort since World War II; it has been embodied in plans like co-partnership, co-management, etc., which are mooted in Europe. But even short of such revolutionary changes and large-scale reforms, much can be done. Possibly the most inviting, because the most realistic, approach to the problem was made by the Organisation of European Economic Co-operation (O.E.E.C.); it was an approach which involved the least disturbance in the present economic set up and forestalled all school discussions so that it could easily be adopted and followed. The O.E.E.C. took the responsibility to initiate, finance and organise what are called "productivity centres"; such centres are meant to increase not only production and consumption, but also better material, mental and moral conditions in production and especially a closer harmony between the various factors of production.

The idea and the word had an origin which makes them suspect in the eye of social reformers. As Mr. J. Fourastié noted in the *International Labour Review* (April 1953), productivity is a term we owe to engineers whose aim was "to promote steadily increasing quantities at steadily decreasing cost, i.e., with a constantly diminishing expenditure of the energy and labour. It is a technical check upon the manufacture designed and calculated by engineers for engineers and based on technological concepts of technical progress and scientific management." Economists were quick to adopt it; sociologists followed suit because they saw its

² M. Dubreuil in "*Jeunes Patrons*", May 1951.

importance in social development, but they made its human connotations explicit.³

In the words of Mr. Fourastié, "technique is never regarded as the end of the action undertaken. Technique is no more than a means of stimulating economic progress and economics are not an end in themselves but merely a means of achieving social progress. The sole purpose of the European effort towards higher productivity is thus the achievement of social progress."

Under present conditions, a beginning of social progress can and should be made through a rise of the purchasing power of wage earners and consequent living standards. But rehabilitation involves not only the command of necessities and comforts but also the feeling of liberation from penury, as well as a provision for leisure, recreation and cultural pursuit. Higher productivity in electricity does not only allow a workman to devote less labour-hours to purchase his lighting facilities but permits of educational aids, radio audition, road security, etc., and helps him to shed the feeling of oppression from destitution.

On the other hand the spirit of this after-war effort was revealed in the method which was followed to promote productivity all over the European continent. Much was due to American initiative which acted as a stimulant or as a catalyst of the after-war effort. It was also largely due to the presence of the U.S.A. that communist-dominated countries kept away from the movement and that the left-wing trade-unions of France and Italy oppose it. In the seventeen countries which joined the movement deliberately, a strong spirit of co-operation was evident; engineers and technicians, economists and social workers, employers and employees, all showed the same purposive interest in the theory and practice of productivity and a like earnest desire

³ However enthusiastic, Mr. P. Drucker may be about productivity as a new concept of capitalism, (The Saturday Evening Post, 19-1-53) his main approach seems to be based on the idea that the philosophy of business is still a good piece of business.

to come to harmonious decisions. Hundreds of productivity teams went over to North America.

They were all tri-partite (workers, engineers, employers) ; tripartite also their studies, researches and decisions. The productivity centres which were subsequently started are frequently non-profit organisations of private individuals and trade-unions (Austria, Belgium, Switzerland) ; elsewhere they are mixed, a public policy-making body and a private executive agency (France) or they are official bodies (Italy, Denmark). All centres are guided by committees varying in composition (government, workers, employers, experts) ; in all of them trade-unions are represented, (when they do not boycott the whole idea as leftist unions of France and Italy do).

The productivity centres analyse the reports of the visiting teams ; they check and adopt the relevant conclusions by using their own research facilities or by subsidising research firms or associations ; the work includes technical studies, pilot plants, pilot trade, statistical measurements and publicity. The research bears on the calculation of productivity, the human relations within the concern, the wage system, work simplification, restrictive practices of employers, distribution, etc. Seminars, lectures, pamphlets, all available means of publicity are used for study and propaganda ; also travelling exhibitions, study circles, congresses, university courses, scholarships, etc. Lecturers, films, information, etc., are supplied from the centres.

Mutual help is freely given ; and if the centres in the different countries have their local features, they owe their existence to the Council of the O.E.E.C. (May 1950) and are in touch with parallel organisations in the U.S.A. and Canada. As Mr. J. Fourastié notes, "Europe wishes to retain the poetry and stability of her traditional civilisation and also to acquire the high living standards of the most advanced nations . . . The drive for higher productivity does not entail compelling men to adopt certain measures but

rather showing them the social and economic consequences of doing so."

The information, organisation and results of the productivity campaign in Europe were given the widest publicity; some nations hurried to follow the lead, others showed and still show a lack of appreciation and prefer to retain their old tenor of life rather than taking the trouble that goes with progress. It is a matter of concern not only for governments but also for employers and workmen. It is only through the co-operation of all classes⁴ that the standards of the masses can be raised. Mr. Fourastié terminates his study with ponderous oratory: "The important fact is that all those who have studied and examined the question closely have realised that productivity is a willing horse; it knows neither country nor frontiers; like science it is universal and has the future stretching before it. It may stumble over an obstacle but it will rise again with renewed determination; and long after we, the pioneers, are gone, our children will find it still pulling vigorously and spiritedly at the ponderous chariot of human progress."

The Indian chariot which was reconditioned with independence should do very well with the spirited colt, which is given a thorough grooming by the I.L.O. team our Planning Ministry invited a few months ago.

A. Lallemand.

⁴ Mr. P. Badin in *Revue de l'Action Populaire*, underlines the necessity of close co-operation between industry and experts in the psycho-physiology of labour.

VILLAGE UPLIFT

(A SANTAL EXPERIMENT)

It was early in the month of August, and the welcome monsoon rains refreshed the country-side of the Santal Parganas, in Bihar. In the village of N—— the rain fell steadily all day till every lane and road was turned into a small torrent which cut deep into the foundations of huts, demolished fences and swept refuse-dumps into the wells of drinking-water and the outlying fields of the village. Protecting herself, as best she could, from the gusts of strong wind which almost forced the umbrella out of her hands and which blew the ends of her sari in a mad tangle, Martha, a young Santal social worker, followed the main road from the centre of the village till it was lost as a cattle track between the now flooded fields. This "adventure in the rain" was undertaken so as to obtain first hand knowledge of the damage done by the heavy rain in the village, and to study the possibility of preventing the pollution of the community's water-supply; for it was a well known fact, that this village, especially after the monsoon season was over, was subject to illness and disease caused, for the most part, by the contamination of the sources of the village water-supply.

Martha is no road engineer, nor yet a sanitation expert; and indeed, her academic qualifications would drive to despair all those social-welfare pundits who tend to equate practical efficiency with "scientific training" and high academic qualifications! It is doubtful whether she has ever left the boundaries of the Santal Parganas, and is even acquainted with those made-to-order blue prints of social welfare and rural rehabilitation, so often found in our textbooks and programmes of village uplift. In fact, though the method of this social worker may be termed "primitive" by those who follow "scientific standards", it is a working method which gives successful results, and perhaps, it would be no exaggeration to say, that the secret of her success lies

in the employment of a method of work which is compounded of much zeal, devotion to duty, unselfishness, an excellent knowledge of local conditions and the people, practical observation and little public money !

Occasionally Martha would stop, and protecting herself as best she could against the wind and rain put down a peg or make a mark on a wall or hut. She usually employed three such symbols or marks: one to indicate the place where the eroding force of the water threatened the foundations of some dwelling-place ; another to mark the place where the rushing waters swept away a manure heap, and a third to fix the locality where the overflow of water tended to contaminate the water-supply of the village. As the survey of each village lane and road was completed, Martha would seek the friendly shelter of some hut, and there, from within the folds of her sari, she would produce a simple map of the village and transfer on to it these symbols so as to have a more permanent record of the various localities which demanded care and attention. Often, to a mystified band of village people who gathered around a very wet and damp Martha, to witness her map recordings, she would patiently explain, as only a child of the village could do, what was the end and purpose of her "adventure in the rain", and how, unless these danger spots in the village were attended to, the whole village would be endangered and be a disgrace to every inmate of the community. With that sure practical knowledge which knows how to arouse the interest and co-operation of the village folk, Martha would choose to make her map recordings in a hut the foundations of which were threatened by the rushing waters. Nothing, indeed, is more conducive to arouse people's zeal for social uplift, as when the benefit comes to their own homes and property ! Thus, by the time Martha had completed her survey and made her recordings, she had also achieved the task of gathering around her a fairly large group of willing voluntary workers, all anxious to help in the work of reconstruction, and who, perhaps, for the first time, dimly guessed the value of co-operative work and mutual aid.

Obviously, the "adventure in the rain" did not end there, for only half the work was done. In these parts of the country, there is usually a lull in the rains towards the latter half of August when the young rice plant is transplanted. Making use of this spell of dry weather, and using the recordings on her simple map of the village, Martha, with a group of young voluntary workers from the village, would dig temporary drains, throw up earthwork to protect endangered sites of houses, allocate new sites for manure-heaps and protect the water-supply of the village by safeguarding the wells against the inflow of rain water from off the village lanes. Later in the year, and when the monsoon had become a thing of the past, Martha's construction squad would check their work, and consolidate and finish their temporary drains and earthworks. While these operations were in progress, like the experienced social worker, Martha did not lose this opportunity for training the young people in the appreciation of the social value of team work. She would explain to the young workers, the meaning and implications of "living in community"; and from numerous examples drawn from the village life she would illustrate the fact, the welfare of one is really the welfare of all in their community. It is interesting to note that this construction work was done by boys and girls during their off periods from school and on holidays; while the division of labour devised by Martha was according to the most urgent common needs of the village community; thus, the whole squad was put on to safeguarding the purity of the village water-supply, and when this was completed, they were made to help recondition or rebuild the foundations of houses which were endangered by the rain; then followed the digging or widening of the drains in the village. Usually, Martha gave the young people the general outline of the work to be done, and then, carefully encouraged discussions and debates as to ways and means for implementing the plan. Perhaps, the most noteworthy point in Martha's plan is that no outside help was solicited, and all the work was

done by means of the material and resources found in the village !

Martha's social effort is not directed only towards the betterment of village lanes and rural sanitation. The social needs of every community are numerous, and the alert social worker soon discovers innumerable social problems wherever community life is established. Gifted with a sense of social alertness and responsibility, far above the average, Martha has grasped and understood the all important fact, that in our villages, there can be no secure social progress unless there is, among our people a process of mental rehabilitation. That is to say, the correct attitude towards social betterment must be built up in the minds of our people, and then, the effective desire for improved social conditions must be present and operate by the exercise of those civic and social virtues without which no free society can exist. It is common knowledge that these virtues must be learnt and put into practice early in life, if they are to help the individual to live up to the standards of decent citizenship. Martha has used the primary school of the village, as the training ground in civics for the young. In order to inculcate a sense of responsibility among the children, she divided the boys into groups of ten, and to each group was entrusted the responsibility of looking after a fruit tree in the orchard of the village. A spirit of team work and healthy rivalry was further introduced into the experiment by offering a token reward to the most efficient group. The result of the season's work was particularly gratifying ; the harvest of guavas was comparatively more abundant than that yielded during those years when the trees were ravaged by marauding bands of village urchins. But, perhaps, more valuable than this material gain was the lesson which the young had learnt, in a simple and pleasant manner, of the utility of co-operative effort and mutual aid. Nor were the girls in the primary school of the village neglected. Like the boys, these children were divided into groups, according to the sector of the village in which they lived, and the field of operation of each group was limited to its own sector.

The advantage of this method of grouping was seen in that it helped the children to work near their own homes, and in surroundings familiar to them, so that within a short time friendly relations were established between these little social workers and the households in each sector. Once a month each group was responsible for a house to house survey, the principal object of which was determined by Martha. Each survey usually concentrates on one special point of social welfare and the children are asked to suggest ways and means of dealing with the problem: thus on one occasion the little workers would be asked to note the need of cleanliness in the houses; on another occasion their attention would be directed towards the lack of ventilation in the huts. Moreover, simple activities to train the children in the appreciation of co-operative effort and mutual aid are often organized: cleaning squads operate for both the home and village lanes; sewing classes help recondition their own personal garments, and among the elder girls a simple knitting class adds further interest to this useful form of activity; and basket-making to produce containers for many a household article proves both instructive and useful. Such are but a few examples of the practical social effort of this ardent Santal social worker.

While it cannot be denied that much of Martha's social effort, perhaps, falls below "scientific standards"—the village drains are still of the open type and may be silted, and the water off the roads may still break down many an "earth and clay defence" and so ruin homes and spoil the water supply of the village—yet, it is no exaggeration to say that till such time as our country is able to afford modern equipment for rural reconstruction in every village and, what is more important, till it is able to train and produce the zealous, devoted and unselfish social worker, who can inspire others to an appreciation of social welfare and co-operative effort, the country is in urgent need of many other Marthas! It is not surprising, therefore, that a clever Project Officer has secured the services of this useful and tireless social

worker, who without any specialized training and, indeed, without any experience outside the boundaries of her own Santal Parganas, is helping to build the new India on the principles of social responsibility.

C. C. Clump.

WORLD CONGRESS OF SOCIOLOGY

Under the auspices of the Unesco and of the Belgian Government, the Second World Congress of Sociology was held at Liege from the 24th August to the 1st September, 1953. The Congress was organised by the International Sociological Association and was attended by nearly 300 sociologists from some forty countries from all parts of the world.

Liege, the town chosen by the Congress, ranks third in population among the cities of Belgium. Primarily based on coal mining and steel production, the city of Liege is the centre of an industrial region of more than 500,000 inhabitants. The sessions of the Congress took place in the academic hall of the University of Liege.

The majority of participants were members of the Universities or of Institutes for social study and research. Public organisations and some of the United Nations social agencies like Unesco and I.L.O. were represented. To these we must add a good number of students of social and political science, and of people engaged in direct social work who also attended the Congress. Among the congressists one could see eminent sociologists like G. Friedmann, of the Centre d'Etudes Sociologiques of Paris, Prof. Ginsberg and Glass, of the London School of Economics and Political Science, Prof. Davy, Dean of the Faculty of Arts of the University of Paris, etc. The Universities of the U.S.A. were

largely represented. From India we could see Prof. Sak-sena, Principal of D.A.V. College, Prof. Maiti from Patna University, and Prof. V. Jagannadham from Andhra University. We regretted the absence of Prof. Ghurye, member of the executive committee of the International Sociological Association, and Prof. R. Mukerjee, who, though they had announced their participation, were not able to come. Prof. Mukerjee, nevertheless, sent two valuable papers on the "Social Structure and Stratification of the Indian Nation", and on "Intergroup Conflicts in India".

The Congress lasted a full week and was divided into four sections :

1. Social Stratification and Social Mobility.
2. Intergroup Conflicts and their Mediation.
3. Recent Developments in Sociological Research.
4. The Training, Professional Activities and Responsibilities of Sociologists.

The first section, the most important of the week, was concerned with the study of problems bearing relation with the concepts of 'social class' and 'social stratum', and with the study of social mobility, i.e., the passage of individuals through the different classes or strata. The papers submitted for this section, very numerous indeed, were classed into three different groups. The first group comprised a series of national and local empirical enquiries on social stratification and mobility, which showed the method to be followed in this kind of sociological analysis. The second group dealt with the social origins of professions. It was asked from what classes or social groups professions are recruited. Professional structure and mobility were analysed, and the relations between education and social mobility were defined. The third group of papers studied the possibility of cross-national comparative enquiries on the subject of social stratification and mobility.

The second section was devoted to the study of Intergroup Conflicts and their Mediation. After having considered the general theoretical and methodological problems, the

Congress passed to the analysis of four species of conflicts; international, industrial, racial, and cultural. In the session which analysed industrial conflicts an interesting discussion arose between the followers of the American approach or the "Human Relations" approach, and some of their European opponents. Prof. Knowles from Oxford University, and Prof. Sheppard from Wayne University presented a very interesting study on "Strike-Proneness and its Determinants". Prof. Saksena summarised his communication on "An Analysis of Labour Tensions in India".

The third section of the Congress analysed some of the recent developments in sociological research in different parts of the world. It also tackled the more difficult and theoretical problem concerning the object and method of sociology as such, i.e., what some would call the formal object of sociology. In this field opinions were abundant and varied. Someone even affirmed in an original paper entitled "The Future of Philosophy and the Sociological Methods", that sociology has taken the place of philosophy.

The fourth section though relatively brief was extremely interesting. It will suffice to quote the title of a few communication papers to show the importance of the subjects treated: "Standards and Ethics in Sociological Research", "A propos de la formation des sociologues en France", "Professional Activities and Responsibilities of the Sociologists in the United States", "Problems of Social Policy and Social Planning in India", etc. It was in this section that the necessity for the sociologist of an ethical code and of a Philosophy was admitted. Dealing of the responsibilities of the sociologists it was sad that, in general, the findings of social research were of no use to the ordinary social worker, and this because they were formulated in a way only accessible to a privileged few.

Fr. Ivern.

SOCIAL CHRONICLE

UNEMPLOYMENT

The crisis of unemployment arrests the attention of everybody ; first of the Government which has to find remedies, a difficult task ; of the Communists who paint the situation in dark colours in order to sow distrust and despair in the masses. One fact is certain. We have not got data reliable enough to gauge the situation.

The Planning Commission has adopted 11 devices to remedy it. They are :

1. Assistance to all small industries.
2. Expansion of training facilities where there is shortage of men in any industry. It would open new opportunities for semi-skilled labour.
3. Active encouragement to cottage and small industry by purchase of goods by the State.
4. Municipalities, private educational institutions should help in opening educational centres in urban areas. In rural ones to encourage the opening of one teacher schools.
5. To work for the national extension services : help education, etc.
6. To develop road transport, specially through private agencies.
7. To continue implementing the slum clearance projects, and to encourage the construction of houses for low income people.
8. To encourage building activities.
9. Planned assistance in favour of refugees and victims of periodic unemployment should be undertaken.
10. Encouraging of schemes for the development of power by private capital. The States are invited to review the question of power.

11. To establish worker training camps ; specially where opportunities for employment exists, when road construction could be undertaken easily.

SOCIAL WELFARE BOARD

This organization of social work is an autonomous body under the over-all direction of the Education Minister. Its aim is to help and give financial aid to other bodies in their social work and to integrate them in the Five Year Plan.

Mrs. Durgabai-Deshmukh is the Chairman of the Committee which comprises : 2 members of the Lower House, 2 members of the Higher House, 4 members representing respectively the Ministries of Health, Education, Labour and Finance, and five ladies, prominent social workers among whom is Mrs. John Mathai.

For its official meeting on the 12th of August Maulana Azad sent his best wishes and hoped that help will be given only according to merit.

The rules for the administration of the fund at the disposal of the Social Welfare Board are the following :

(a) Assistance will be mainly for developing welfare programmes. Grants for purposes such as acquisition of land and construction of buildings will be restricted to the minimum.

(b) Grants will be made on condition that the expenditure on an approved programme will normally be met on equal basis, i.e., the Board will meet 50% of the cost and the other 50% will be met by local contributions, which will include contribution by the organisation, by local bodies and by the State.

(c) The nature and extent of the participants and beneficiaries in the programme, the existing income of the organisations and the development potential will be taken into account in sanctioning grants.

(d) The assistance under this programme is meant not so much for maintaining the existing services as for reorganis-

ing and developing them further and for starting new organisations in places where there is urgent need for social welfare work, but no organisation for it exists.

(e) The institutions will be open to inspection by the representatives of the Board.

(f) Grants sanctioned for an organisation for a year will be paid in quarterly instalments.

BACKWARD CLASSES

The number of scheduled caste people is officially 51,300,000; the scheduled tribes count 19,100,000 (and the Anglo-Indian Community 111,000). So that for every 1000 persons there 144 belong to the scheduled castes people and 54 to the scheduled tribes.

The Backward Classes Commission which was set up according to Article 340 of the Constitution, under the Chairmanship of Kakasaheb Kalelkar, has finished its investigations. The Commission was to decide about the criteria to be adopted in order to classify any group under the Backward Classes. It had the right to do so even for any section not belonging to the Scheduled Castes or Tribes.

In their Questionnaire the Commission asked whether a group was "poor"; or "too poor" or "primitive" or "far removed from centres of civilisation" or whether they were living in remote parts of the country without "means of communication".

The Commission takes for granted that the causes of backwardness are not economic but religious and it tries to look for them in the less savoury aspects of the caste system. Besides, the Commission does not care for individuals, whatever their number, but only groups. "It is not intended to dub or recognise mere individuals, whatever be their number, as backward. It is only when a known or distinguishable class or section is found to conform to these criteria, that it could be recognised as backward". (Explanatory note about Question II)

Mr. Nehru had given assurance in November 1950 that "the enumeration of Scheduled Castes among the Hindus is mainly for purposes of reserving seats for their representatives in Parliament..." Art. 16 (4), 46 and 340 of the Constitution make it very clear that "all State aid and facilities" are to be given not only to the Hindu Scheduled Castes but also equally to all other educationally and socially backward classes, whether they profess Hinduism, Christianity, or any other religion". Even if we accept the name of the Commission as "Commission for backward Classes" we know that there are "classes" other than "castes". In Europe there are classes of proletarians, sub-proletarians, etc. and the caste system as it stands in India does not exist. If there is in a particular group the same level of poverty, an absence of education there is no reason why such a group should not be looked upon as a class.

In Chapter XIX of the Questionnaire "Agencies serving Backward Classes" we find the following remark: "As a matter of national policy, how far is it advisable to leave the work of serving the Backward Classes to Foreign Agencies, especially those that are working with proselytisation as one of their motives? Is there any truth in the statement commonly heard that foreign or proselytizing agencies sometimes consciously or unconsciously foster anti-national feelings? What is the position in your State since the attainment of Independence?" (Question 153, 154 A & B).

This question betrays a religious bias, and the inquiry is beyond the terms of reference of the Commission. Since we are living in a secular State, religion should in no way be the criterion to judge the backwardness of a group of people, but only their economic needs. To give relief on the basis of caste, of birth, is to perpetuate the system which stands condemned by the very Constitution.

A project of Law will be presented to Parliament in order to make "Untouchability" a cognizable offence? We may doubt the efficacy of such a Law, but it is clear that

those who will propose it want to do away directly with untouchability, indirectly with the caste system as such. In practice "Untouchability" is one of the tests to give a group the right to receive bounties from Government.

Some schools had their grants taken away because they did not admit children of any creed or caste, generally on account of a trusteeship deed of the founder who wanted his foundation to be opened only to a particular community. The trustees, if they want to get grants, will be obliged to appeal to the Court for a mutation in the trust deed. This is a clear proof that Government does not want to recognise castes.

As an example of injustice done to Backward people we can point out to the eviction of 200 Christian families, which came to the Wynaad to foster the Government project of the colonisation of the hills. They paid a nominal rent and cleared the jungle, and built houses. Now, when the land is productive they are asked to vacate it. Already a few years ago a similar attempt was made but the anti-Christian bias was so apparent that the eviction was suspended. Today it is as encroachers that the Government wants to throw them out. Since a rent, even nominal, has been paid to Government and accepted by it, one does not see how there has been encroachment.

In Ahmednagar District, some Backward Christian families who have cleared some land were asked to vacate them if they were "Christians", since the lands were meant for Scheduled Caste. No answer within a week would be taken as an acknowledgment of their being Christians, and they would be evicted accordingly.

E. Gathier.

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2. To provide theoretical and practical training for social workers.
3. To serve as a centre of information about social works.

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